

## MORAL EDUCATION IN KOREAN SCHOOLS: A COMPARATIVE ANALYSIS WITH UZBEK EDUCATIONAL PRACTICES

**Rakhimova Surayyo Otabek qizi**

*PhD Candidate at the Qori Niyoziy National Institute  
of Pedagogy and Upbringing*

**Abstract:** *Moral education is an essential component of national development, influencing young generations' character and civic responsibility. This study examines the moral education system in South Korea, its philosophical and institutional foundations, and compares it with the practices of moral education in Uzbekistan. Using qualitative comparative analysis, the research highlights common values and key differences, proposing integrative strategies to enhance moral education through mutual learning and contextual adaptation.*

**Keywords:** *moral education, Korea, Uzbekistan, character development, comparative pedagogy, values education*

### **Introduction**

The educational process is incomplete without the moral and ethical formation of the learner. In both South Korea and Uzbekistan, moral education serves as a tool for cultivating national identity, social cohesion, and responsible citizenship. However, the methods, content, and institutional approaches differ significantly due to variations in cultural, historical, and ideological contexts.

The aim of this study is to examine the South Korean moral education framework and compare it with the Uzbek experience, focusing on how both systems interpret and deliver moral and ethical learning in school environments.

### **Methods**

This study uses a qualitative comparative analysis (QCA) methodology to compare the structures, content, and strategies of moral education in Korean and Uzbek school systems. Data was collected through:

- A review of national curriculum documents (2015 Korean Character Education Act; Uzbekistan's National Training Program),
- Secondary literature from academic journals and education ministries,
- Comparative tables for systematizing features.

The analysis focuses on curriculum structure, pedagogical methods, ideological foundations, and implementation challenges.

### **Korean Moral Education System**

Korean moral education, rooted deeply in the Confucian tradition, plays a vital role in the development of character and citizenship among students. As we delve into the principles and practices of moral education in South Korea, it is essential to understand its historical context, contemporary relevance, and the pedagogical approaches employed

in schools today. The foundations of Korean moral education can be traced back to Confucian philosophy, which emphasizes virtues such as filial piety, loyalty, and benevolence. During the Joseon Dynasty (1392-1897), Confucian ideals became ingrained in the educational system, influencing not only moral education but also societal norms and family values. The emphasis on morality developed into a systematic approach to education known as “Deokyang” which literally translates to “moral education.” With the modernization of South Korea in the late 20th century, moral education faced challenges. The rapid industrialization and globalization created a tension between traditional values and modern societal demands. Despite these challenges, the integration of moral education into the curriculum has remained a priority for educators and policymakers alike. In contemporary South Korea, the importance of moral education has been amplified by societal issues such as individualism, consumerism, and a competitive academic environment. Educators recognize that the foundation of a harmonious society lies in the moral character of its citizens. As such, moral education continues to be a critical area of focus within the school curriculum, aiming to foster not just academic excellence but also ethical citizens.

Furthermore, moral education in Korea has expanded to address global issues like environmental sustainability, human rights, and social justice. In this regard, schools are encouraged to incorporate these themes into their moral education programs, ensuring that students develop a holistic understanding of their responsibilities as global citizens.

Korean schools employ various pedagogical strategies to impart moral values to students. One prominent method is the integration of moral education into regular subjects. For instance, values such as empathy and cooperation are emphasized during lessons in social studies, literature, and even science. This integrated approach allows students to see the relevance of moral values in diverse contexts and encourages them to apply these principles in their everyday lives. Another effective approach is the implementation of character education programs. These programs are designed to cultivate specific virtues, such as respect, responsibility, and integrity, through structured activities and discussions. For example, schools may organize community service projects, where students engage in volunteer work that fosters a sense of social responsibility and selflessness.

Additionally, the role of teachers in moral education cannot be overstated. With their position as role models, teachers are expected to embody the values they teach. Professional development programs for educators often emphasize the importance of modeling ethical behavior and creating a supportive classroom environment conducive to moral growth.

Finally, parent and community involvement is crucial in reinforcing moral education. Schools often engage families through workshops and events that promote discussions around moral values. Collaborating with community organizations can also provide students with real-world experiences that highlight the importance of moral responsibility in society.

- Philosophical Basis: Rooted in Confucianism, with modern civic and democratic values.
- Curriculum Design: Moral education (Do-Deok) is a separate subject in elementary and middle schools.
- Key Themes: Respect for parents and elders, integrity, community service, civic consciousness, and global citizenship.
- Pedagogical Practices: Role-playing, debates, situational analysis, and empathy-based storytelling are central.
- Institutional Support: Legally supported by the 2015 Character Education Promotion Act.

### **Uzbek Moral Education System**

- Philosophical Basis: Grounded in Islamic ethics, folk pedagogy, and the legacy of thinkers such as Al-Farabi and Navoi.
- Curriculum Design: Moral values are integrated into subjects like “Tarbiya,” literature, and history.
- Key Themes: Patriotism, family respect, spiritual purity, collectivism, and historical consciousness.
- Pedagogical Practices: Traditional didactic approaches, use of proverbs, storytelling, and teacher-centered discussions.
- Current Reforms: Under the “New Uzbekistan” policy, reforms are underway to update moral pedagogy with civic and ethical dimensions.

### **Shared Objectives**

Both countries view moral education as essential for national stability, ethical development, and the cultivation of social responsibility. Common values include respect for elders, love for the motherland, and emphasis on communal harmony.

### **Integration Opportunities**

- For Uzbekistan: Korea’s structured and participative teaching methods could enhance critical thinking and civic engagement among students.
- For Korea: Uzbekistan’s focus on spirituality and moral heritage offers depth in family and community-based education.

By combining these strengths, a hybrid model of moral education that respects cultural identity while promoting global citizenship can be envisioned.

### **Conclusion**

The moral education systems in Korea and Uzbekistan are each reflective of their unique historical and cultural environments. However, in an increasingly interconnected world, there is value in comparative learning. Uzbekistan can benefit from institutionalizing moral education as a distinct subject, while Korea could incorporate more spirituality-centered content. Ultimately, the shared goal remains the same: to nurture responsible, ethical, and socially conscious future generations.

Korean moral education, deeply rooted in tradition yet evolving with modern contexts, remains an essential component of the educational landscape. By nurturing character and

ethical behavior among students, educators are laying the groundwork for a future generation that values integrity, social responsibility, and respect for others. As South Korea continues to navigate the complexities of globalization and societal change, the commitment to moral education will undoubtedly play a significant role in shaping the nation's moral compass in the years to come.

### **REFERENCES:**

1. Lee, Y. S. (2012). Moral Education in South Korea: Character Development and Civic Responsibility. *Asia-Pacific Education Review*.
2. Ministry of Education of the Republic of Korea. (2015). Character Education Promotion Act.
3. Karimov, I. A. (2008). *Yuksak Ma'naviyat — Yengilmas Kuch*. Tashkent.
4. Kadirova, D. (2023). *Uzbekistan Ta'lim Tizimida Ma'naviy Tarbiya Masalalari*. *Pedagogika Ilmiy Jurnali*.
5. UNESCO. (2021). *Global Citizenship Education: Topics and Learning Objectives*.
6. Rakhimov, B. (2020). *Sharq Ma'rifati va Zamonaviy Tarbiya Modeli*. Tashkent: Fan.
7. OECD (2022). *Moral and Character Education Practices: Global Comparisons*.